1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
MORWA

one or more of his sons to a brother or half-brother who has no children of his own. This is considered a duty, and it is said to be good for the boy as he will be more strictly brought up by his paternal uncle than by his own father. In such cases the paternal uncle arranges the boy's marriage, and the boy is expected to look after his paternal uncle in his old age. His father has no further control over him. Occasionally a Morwa will send a son temporarily to his wife's family. But it is not the custom (as occasionally among the Hausa) to hand over a son to a friend who is not a close relative.

Clan emblems appear to be non-existent except among the Agbat, who respect the python. No one will eat leopard's flesh unless in conjunction with a protective medicine of pumpkin leaves. It is interesting to note that the skins of leopards have to be handed over to the Chawai chiefs, an indication that the Morwa are intruders into Chawai country.

The Morwa culture resembles that of the Katab. They wear the "tail" described in the Katab report, and it might have been added there that, according to Driberg, the Lango of Uganda formerly wore "a broad leathern tail covering both buttocks and studded with pieces of metal". Incidentally the same author records that unmarried girls among the Lango (and apparently also among the Bari) wear aprons of small metal chains. The Ganawuri, who are the immediate neighbours of the Morwa, have also this custom which appears to be unique in Nigeria.[1]

Religion.—As already stated the principal priestly family lives at Kisagwai near Manchok. The cult is principally animistic. A feast of All Souls is held annually, and twice a year (in October and March) the ghosts of the dead are heard crying in the sacred grove, a sign that the time has come when the rites should be performed. A bull-roarer is used to simulate the cries of the spirits, a custom which links the Morwa with the Semi-Bantu speaking groups. In the grove there is a sacred spring, and there the priest makes his offerings of beer, calling on the departed spirits to be patient and refrain from destroying the town. The lintel of the door of the priest's house at Kisagwai is decorated with a black cross. There is the same rule among the Morwa as among the Kagoro, that no one may enter a priest's hut or

[1] But it is found among the Tur of the British Cameroons.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KAGORO
MOROA
ATAKA

imbhwek and the chief. In 1934, the chief was deposed in favour of another and *imbhwek* was suppressed, both by Administrative action, but apparently with the support of the people.

Missions

Smith indicates that during the troubled period of *imbhwek* mission converts suffered greatly from atrocities committed against them by both sides. But he judges that the Kagoro early responded favourably to the Protestant mission teaching and adopted many of the culture elements it introduced, such as schools, literacy in Hausa, innovations in building and in dress, and agricultural and medical amenities. The senior mission came in 1926. In recent years a second mission has entered the district and also a Southern Nigerian representative of an African Christian sect.

Islam does not appear to have made any progress among Kagoro.

Moroa (Asolio) and Ataka

Location: Population: Nomenclature: Traditions of Origin

Moroa Independent District lies in south-eastern Zaria Province, bounded by the easternmost extension of the Zangon Katab District of Zaria Emirate on the north, Kagoro Independent District on the west, the Jema'a Emirate-Division, Plateau Province, on the south, and the Birom Tribal Area (District), Jos Division, Plateau Province, on the east. It represents essentially an extension of the plains of Zangon Katab and Northern Kagoro, and the rugged heights of the central sector of Kagoro District. Its chief natural distinction is a thick belt of fan palms lying in the plains north of the Kafanchan-Jos railway, which virtually bisects the District. Tremearne described the area as being "open and very rich, most of the visible area being under cultivation at some time or another."

The N.A. Census of 1948–9 returned the following figures for the population of the District:

"Tribe"	
Moroa	5,726
Atakar	3,294
Katab	1,062
Hausa	256
Ibo	36
Fulani	23
Fallomi [66]	17
Tiv	7
Yoruba	5
	10,455

With the exception of the Fulani, who are probably predominantly pastoralists, the small "stranger" and "native foreigner" population is concentrated near the railway, mainly in the vicinity of Manchok station, engaged in trading.

The area of the District, according to the Census of 1931, is 143 square miles; density (1948), 73 per square mile. Since, however, a sizeable portion of Moroa, upon Kagoro Rock and in the kurmi to the south, is not arable, actual density of population must be rather more than the figure indicates.

Reynolds in 1950 reported 311 Asolio, in two villages or hamlets, along the northern border of Moroa District, in the Pari Village-area of Zangon Katab

[66] "Fallomi" or "Forlomi": Hausa corruption of Fort-Lamy; applied in Nigeria to immigrants from the Chad region of French Equatorial Africa.

Kagoro

cultivable. The population statistics according to the latest (1947) tax count are:— 162

Kagoro	...	8,999
Katabawa	...	1,713
Attakar	...	689
Hausa	...	279
Ibo	...	107
Others	...	79
Total		11,866

The Katabawa come from the neighbouring Zangon Katab district of the Zaria Emirate, the Attakar from the neighbouring Moroa district, the Hausa are mainly traders and their families and the Ibos are immigrant Railway employees. [563]

History. 18. Originally the Kagoro lived in their strongholds amongst the high and almost inaccessible hills of the district. They had small patches of farms in these hills but their main farmlands were on the fertile plains at the foot of the hills. These farms were the subject of constant raids by the Fulani and in pre-British times were no more than a precarious utilisation of the no-man's land between the unconquered hills in which the Kagoro resided and the conquered Katab lands farther north. It was only when the British came that permanent settlement of these plains became possible. 175

Social structure. 19. An attempt was made to correlate the social structure of the tribe with the present day territorial sub-divisions of the district. The tribe would appear to consist of two distinct clans, the Ankwei and the Kpashan. These two clans are sub-divided into various kindreds. Except for the Kukum Kpashan with whom, for some unfathomable reason, other Kphashan may marry the Kpashan clan is exogamous and may only marry members of the Ankwei clan. The Ankwei clan is not exogamous though the kindreds into which it is divided are. The district is divided into eleven territorial (village) units. There were twelve until last year when the territorial unit of Tum, whose inhabitants are Katab, was absorbed into the senior territorial unit of Fada and thus lost its separate identity. Appendix "C" shews the occurrence, within these territorial units, of each of the kindreds. But though it was admitted that certain territorial units might contain a preponderance of one or more particular kindreds it was impossible to say, owing to migration and intermingling, that any *particular kindred or kindreds* had any prescriptive rights to the land within that unit. 614 621 612 423 Appendix C.

[p. 4]

4: Cole G-5 (1948) 1949 FF38 Katab FF38
Jaba

would not allow land to lie fallow for ten years even— 423
for fear of claim jumping; 426

(*ii*) even if left for two seasons a farm would become so hard and sunbaked that it would need a major operation to bring it back into cultivation;

(*iii*) if a farm were left unfarmed for a few seasons bush fires would destroy the economic trees and since the existence of economic trees is *prima facie* evidence of the land having been occupied an occupier would not wish to loose this evidence.

Economic trees.

55. The four economic trees are dorowa, attile, oil palm and bambami, the latter a shrub whose bark is used as a dye. The owner of a farm is entitled to the produce of all the economic trees on it— 422 245
even after he has loaned it or pledged it to another. No prescriptive rights in any particular trees seem to be recognised nowadays though it is recorded, in a Zaria file, that two men were once victimised for not taking attile nuts to the Village Head. It was stated in the Administrative Report that this was a survival of an old custom. There is a public announcement to the effect that this payment might go on as a gift but could not be *enforced*. There is no trace of it now.

P.C.J. 2051/34, page 89.

56. It will be seen that there is surprisingly little divergence in custom or practice regarding land tenure in these two small independent districts. The pattern follows much of what has been described by Mr Rowling in his Plateau Report—apart from the complications met there caused by the tin mining industry. [84]

PAGAN AREAS UNDER EMIRATE CONTROL
KACHIA DISTRICT

District organisation.

57. Before passing on to a pagan tribe wholly included in the Emirate it may be convenient to consider the remainder of the Jawaba who reside within the Emirate. They occupy the south and south-easterly portions of the Kachia district. This district consists of the Hausa enclave of Kachia, from which the district is administered, and elements of the Kaje, Kadara and Kuturmi tribes. 101 563

Details are:—

Jabawa	10,539
Kadara	7,173
Hausa	2,994
Kuturmi	2,834
Kaje	798

[16]

~~10~~

[p. 16]

101
563 58. The Kaje elements to be found in this district live near the eastern border adjoining the main body of the Kaje tribe living in the Zangon Katab district. They live partly within the Hausa enclave—the Gumel and Mazuga villages—and partly within the Jabawa tribal lands. Those in the Jabawa area live on *borrowed* lands; those in the Hausa enclave on their *own* lands through which the administrative boundary cuts. This is a point which may lead to confusion at some future date. The Kadara are similarly situated. The main body of Kadara who [61] number some 21,246 in the Province are to be found in the adjoining Kajuru district. The district boundary runs through the tribal area—probably for reasons stated in paragraph 14 above and because a purely tribal boundary for administrative purpose would be very complicated and produce little effective difference, *qua* administration. The Kuturmi are an interesting relic. They are said to have come originally from Kano City and are a branch of the Kutumbawa who reside there to this present day.

Jabawa tenure Kachia District.

184 59. The pattern of tenure amongst the Kachia Jaba is very similar to that obtaining with the Kwoi Jaba. There are, however, two very significant differences. We have seen (paragraph 44 above) that with the Kwoi Jaba it was impossible to correlate the social pattern with the land pattern. In the Kachia district the Jaba almost at once stated that their five territorial village units were, except for a minor amount of interchange, identical with the five kindreds of the tribe. The Wenyum kindred were to be found in Gidan Tagwai village unit, Dun in Jaban Kogo, Kudak in Kwaturu, Chorr in Kurmin Musa and Ngeh at Gidan Jibir. Members of the latter two kindreds, they stated, would be found amongst the Jaba Kwoi but none of the first three.

Breakdown to individual tenure less pronounced.

184 60. The second significant difference is in the extent of the breakdown to the individual basis. Whereas in Kwoi individual farming was the rule and not the exception in the Kachia district farming on a family basis was the rule with the Jaba and individual holdings the exception. This difference is well known to the Jaba themselves who explain it thus. The Jaba Kwoi are a poverty stricken people who can only run to one wife apiece as a normal rule whereas they can run to four or five—even ten on occasions. The Jaba Kwoi youths are an irresponsible lot who go running off to the mines to make money and do not look after their lands properly; their own youths stay at home and become good farmers on the family lands. Shades of the ' resistance movement ' that lead to the ancestors of the Jaba Kwoi continuing the struggle when their weaker brethren succumbed!